Tahrik-i jadid

Editor : Naseem Saifi

Rabwah

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IHSAN, 1360 JUNE, 1981

Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala and Vakilut Tabshir discussing the affairs of the Jamaat in the United States of America, with Mr. Masud Ahmad Jehlumi, Mr. Masud is now resident in the United States.

محترم مرزا مبارک احمد صاحب وکیل اعلیٰ و وکیل التبشیر امریکہ میں احمدیہ جماعت سے متعلق بعض اہم امور کے سلسلہ میں برادرم مکرم مسعود احمد صاحب جہلمی سے گفتگو فرما رہے ہیں۔ مکرم مسعود احمد صاحب اب امریکہ میں مقیم ہیں۔

بسم الله الرحمن الرحيم

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NASEEM SAIFI

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MALFOOZAT

ONLY GOD KNOWS

The heart is the small box of God and He it is who holds its key. What do other people know what lies in it ! That being the case, why should the people make themselves sinners (by guessing what this box contains).

The Hadees narrates the story of a person : God will tell a great sinner to come close to Him and then He will stretch His hand and cover him from the eyes of the other people. Then God will ask him : did you commit such and such sin—and He will mention minor sins. The man will answer in the affirmative. Hearing this God will say : Today, I forgive all the sins that you have committed and for every sin I grant you the reward of ten goods deeds.

The man will begin to think that if he could be rewarded equal to ten good deeds, for every minor sin, how great would be the reward for a major sin. So he would say to God that he had committed some major sins also and would begin to mention his major sins.

God will listen to him and laugh at his statement and He will say : Behold, how My Mercy has made him bold that he is talking of his major sins. Then God will command him to enter the Paradise through any of the eight gates.

Thus, who knows how God is going to treat anyone or what is in his heart. One should therefore shun backbiting totally.

(Malfoozat Vol. VIII, p-417)

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KHUTBAS—

Love for God is linked with following the example of the Holy Prophet

(sallallaho alaihi wa sallam)

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Addressing the Friday Gathering at the Masjid Aqsa, Rabwah, on the 3rd of April 1981, Hazrat Imam Jamaat Ahmadiyya said, "God says in the Holy Quran :

و من يطع الله و رسوله و يخش الله
و يتقه فاولئك هم الفائزون

(24 : 53)

He who obeys Allah and His Messenger and fears Allah and is righteous (Muttaqi)—it is they who are successful.

He also says :

بلى من اوفى بعهده و اتقى فان الله
يحب المتقين

(24 : 77)

He who fulfils his promise and is righteous—Allah loves those who are righteous (Muttaqi)

These verses show that he who obeys Allah and obeys the Messenger of Allah and fears Allah and strives to come under the protection of Allah :

فاولئك هم الفائزون

(24 : 53)

these are the people who are successful in this world as well as in the next world.

It should be noted that obedience to God is possible only if the man has the fear of God in his heart ; when he is fully conscious of the Attributes of God, and understands His greatness and grandeur and takes himself to be a worthless particle and even weaker and smaller than that. Also he who knows the status of the Holy Prophet Mohammad, sallallaho alaihi wa sallam, is the person who can come under the protection of God ; the person who knows that every commandment of God contained in the Holy Quran was first and foremost acted upon by the Holy Prophet, sallallaho alaihi wa sallam, who did achieve the height that was destined to be given to the person who would act upon the commandments ; the Holy Prophet, sallallaho alaihi wa sallam, was able to do so because of the talents that God had granted him.

The Holy Prophet, sallallaho alaihi wa sallam, lit up all the paths of guidance through his perfect example ; these paths lead to the pleasure of God. It is the greatest luck of a man that he should walk on the footsteps of the Holy Prophet sallallaho alaihi wa sallam. He who adopts another way, abandoing the path of the Holy Prophet sallallaho-alaihi wa sallam, is most unfortunate and can never attain to the pleasure of God.

God also says :

من اوفی بعهده

(24 : 77)

He who fulfils his promise.

This means that he who fulfils his promise and becomes a Muttaqi should know that God loves the Muttaqi (the righseous people) ; it is a glad tiding for him.

It is a common knowledge that man likes to win petty love of others and he craves for the attetion of the people in cases of insignificant importance and he strives for these things in different ways ; sometimes he flatters others and sometimes he bows before them to put his head on their feet. There are lot of things that man has learnt from the Satan and has even acted on them. But we have to follow the example of the Holy Prophet, sallallaho-alaihi wa sallam.

We are a small community (though no less than ten million, this number is also very insignificant as compared with the population of the whole world) but we have made a pledge with God and that very pledge is the aim and the object of the existence of the Community—the pledge is that we would spread the religion of Islam in the whole world—in the world that is rich while we are poor and the rejected ones (by the people) ; and we would sacrifice everything that we have.

The Third of April being the first day of the Majlis Mushawarat, Huzur referred to the great responsibilities that the Jamaat has to shoulder and the sacrifices that are needed to be made. He asked the members to spend their time in praying to God to enable them to make worthwhile programmes and then to act upon them.

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1989

IS THE YEAR OF

Ahmadiyya Centenary Jubilee

No Pious life without obeying Commands of God

Those Who reject His Commands are ungrateful, Unjust and Evil-doers

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In his Friday Sermon delivered on the 17th of May, 1981 at the Masjid Aqsa, Rabwah, Imam Jamaat Ahmadiyya told the audience that he who rejects the commands of God can never live a pious and prosperous life, for God says that those who would reject His commands would be dealt with by Him the same way as the ungrateful, the unjust and the evil-doers.

Huzur quoted verses 41-51 of Suratul Maaida and referring to his previous sermons on this subject said; These verses point to the fact that he who would adopt any other course instead of following the commands of God—be he an individual or a party (group of people)—and would decide agaiast the Commands of God, he would be treated like a disbeliever ungrateful, unjust and evil-doer. The punishment that is meant to be given to the people of these categories will be meted out to the one who would reject the commands of God.

Huzur also told the audience that the word *Kufr* meant two things: rejection and ungratefulness. He who rejects the commands, he said, proves himself to be ungrateful and he also belies the commands of God. The punishments for the ungrateful and for the rejectors of the commands of God are very clearly mentioned in the Holy Quran.

Huzur further remarked that God had warned the people not to ignore His commands, rather they should be acted upon. He also told the audience that Zulm (injustice) really meant to displace a thing from its proper place, or to usurp the rights of someone or to use the talent that God has granted for the good of man, in a way that it would prove harmful. He cited the Atom Bomb as as example.

Huzur also drew the attention to the fact that when the people would reject the commands of God and would not therefore act on them, the society would be deprived of the generous and grateful persons and automatically one section would become unjust and cruel and the other section would be supressed and would have to bear injustice; the society would become dirty.

Huzur stressed the point that God says in verse 45 of Sura Maaida: Do not fear the people. Fear Me alone.

He brought his sermon to a close by reiterating that nobody could live a peaceful and prosperous life by rejecting the Commands of God, and he prayed to God that He may let all the members of the Jamaat live in His pleasure and safeguard them against the destructions of every kind.

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SO SAID
The Founder of the Ahmadiyya Movement

Who's a Martyr

It should be remembered that martyrdom does not only mean that a man dies while fighting. This is a proven fact that he who is steadfast in the way of God and is ever prepared to undergo hardships and to confront troubles—and really does so—is also a martyr. A martyr is the one, who, as if, sees God or in other words he believes in the powers of God, in such a way as if he believes in something that he has seen and then professes that it is there. When a man reaches that stage of faith, he does not find it diffieult to sacrifice his life for the cause of God, rather. he feels pleasure in doing so

The first stage of martyrdom is steadfastness. The Hadees says : He who does not sacrifice his life for the cause of God nor has the ambition to do so, he dies with a sort of hypocricy in his heart. It shows very clearly that nobody can be a perfect believer unless he gives preference to sacrificing his life in the way of God over this worldly life ; those who love this worldly life, find it very difficult (to secrifice their life).

This is the spirit I should like my Jamaat to imbibe. They should be like the companions of the Holy Prophet, sallallaho alaihi wa sallam.
(Malfoozat Vol. VIII, p. 83)

Whole-hearted devotion

You should, whole heartedly, devote yourself for God's sake. If you will seek after the pleasure of God you will never be humiliated in the world. God is very jealous for His servants and He looks after them and removes their difficulties. I know it for certain that if the same seed is sown in your heart that was sown in the hearts of the Companions of the Holy Prophet sallallaho alaihi wa sallam you will receive the grace of God. (Malfoozat vol. VIII p. 84)

Blessings of Poverty

It is very true that the poor people are very fortunate and for that reason they should not be jealous of the rich people. They (the poor) have been given the riches that the rich people do not have. A poor man does not show undue cruelty, pride, self centeredneast ; he does not create troubles for others nor does he usurp their rights ; he is secure against all these evils. It is false pride and self-centeredness that push a man into these wrong deeds That also is the reason why whenever a prophet appears in the world, it is the poor people who join him in the beginning ; it is because they are not proud. The rich people think that if they were to follow him the people would say that inspite of the fact that he was so great a man, he has become the follower of such and such person. Even if a rich man joins the Prophet, he is deprived of many things. The poor serves him (the Prophet) like a servant and feels no shame in doing so.

Of course if God grants him His Grace and the rich man does

not indulge in pride for his riches, rather spends his money for the service of the servants of God and sympathises with them—takes it as a duty of his—he will become the recipient of a lot of good.

(Malfoozat Vol. VIII p. 103)

What's Remembrance

Who can be more perfect than the Holy Prophet Mohammad, sallallaho Alaihi wa sallam Lo! when he dedicated his life and his wealth for the Lord of the worlds, that is, when he became for God wholly and solely, God also became for him in a wonderful manner and helped him through the Angels. If God had not helped him through the Angels an orphan child would never have been able to conquer the world.

He was the only one who really and truly acted upon :

و اذکروا ذکرا کثیرا

33 : 42

And you should remember God much.

At the time of the highest excitement of the battle—when people were burning with anger—he told those fighting on his side that they should keep God before their eyes while attacking (the enemy) He showed great mercy—and thought of God and nothing else—to those who butchered hundreds of his Companions and who were the enemies of religion ; the Mercy referred to was shown on the occasion of the conquest of Mecca.

One can dedicate himself for God by remembering him every hour and every night (that means, all the time). But remembrance of God does not mean that he should hold a Rotary in his hand, rather it means that when-ever he wants to do something he should keep it in mind that nothing has to be against the Will of God When a man gains perfection like this, then God becomes for him and in accordance with :

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ولی المؤمنین

3 : 69

He is the Guardian of the Believers

He guards them against all the hardships (or sorrow or sad events)

(Malfoozat Vol. VIII p 130)

Reformation of the hearts

You should remember it well that only he who has created the hearts can reform them. Mere words and clever statements cannot do this work. The spoken word must have a spirit in them He who reads the Holy Quran and yet does not understand that the guidance comes from the heavens, has not understood the Holy Quran at all

When (on the Judgment Day) man will be asked :

الم یاتکم نذیرا

67 : 9

(Did a warner not come to you) then he will be able to realise the situation fully. The fact is that God can be recognised through God alone, and this is not possible without the medium of an Imam. For, it is the Imam who is the Manifestation of ever fresh Signs and he is the Centre of the appearance of the light of God. That is why the Hadees says :

من لم یعرف امام زمانه فقد مات

میتة الجاهلیة (حدیث)

He who does not recognise the Imam of his Age, dies the death of an ignorant person

(Malfoozat Vol. VIII, p-135)

Vain hopes

It is very sad that inspite of the fact that this world is transitory, people struggle so hard for it as if they have never to depart from here. How negligent and un-understandidg is the man that he sees very clearly that nobody lives here for ever, yet his eyes are not opened. If the people who are known to be big guns had paid some heed to it, it would have been better for them. The situation of the world perturbs the mind.

There are some who are openly after the gains of this world ; all their struggles are directed towards this end. But there are some others who also run after this world while getting their efforts camouflaged to give them a semblance of religion. When their efforts are unveiled, it is the same dirt and bad smell that the people find there. This type of people are more dangerous and a cause of loss than the other type of people.

When the people look at these pseudo religious men, they turn to atheism (because their "religiousness" is so disappointing that it repels those who come in contact). Their actions do not conform with their words. When the people listen to them and then look at their deeds, they lose faith and become atheists.

(Malfoozat Vol. VIII, p-141)

The poor prosper

It has always been the Practice of God that whenever a Messenger comes from Him, it is the weak and the poor who are the first to join his Jamaat. The kings and the rich people do not pay attention to him. Ultimately God the Almighty grants the Jamaat of the poor people all sorts of progress. It was revealed to me that "the kings would seek blessings from thy clothes." These kings were shown to me in a vision All this indicates that a time would come when they (the kings) would be granted the understanding of the truthfulness of this Dispensation.

(Malfoozat Vol. VIII, p-153)

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Opposition is a Must

When the storm or the flood approaches, man begins to fear that it will bring about devastation A Flood is approaching Islam and the opponents are trying all they can to see that Islam is brought to naught. But I am confident that God will protect Islam against all the onslaughts and the boat of Islam will safely reach the shore.

When we look into the lives of the Prophets, peace be on all of them, we find that whenever they apprehended difficulties they used to get up at night and fervently prayed to God. Their people (for whose reformation they are sent) are deaf and dumb. They do not listen to them (the Prophets) rather trouble them and torture them At this juncture, it is the nightly prayers that help.

At the present time the situation is no different Although Islam is weak and its condition demands that great

efforts should be made to restore its prestige, what I find is that we, the few people, who are working for it are being opposed In reality this is not a fight against me, it is a fight against God.

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I am sure that if I were to publish a book on Islam, for the Japanese, these people (the opponents) would rush to Japan (to undo the work that the book would do) But it is only the Will of God that prevails.

(Malfoozat Vol. VIII, p-157)

Certainty and Faith

Now a days the position of religion is very strange. Every-where new religions are springing up and the seekers after truth are very much confused. Naturally the question arises : which of these religions is capable of providing salvation. Of course everybody would answer this question in his own way (i.e. everybody would say that it is his own religion that can provide a man with salvation) but the correct answer to this question is : One should try to find out what kind of relationship between man and God, any particular religion, presents. How much impact the Grandeur and awe of God has on the heart of the believer. By nature, human beings dislike mischief and disorder and they are attracted towards everything that is beneficial. For example if a man is to spend the night at a place where he knows that a snake is there, he would not like to stay there. Or if bubonic plague is raging in a village, he will naturally dislike to enter that village. He likes good things ; he hates bad things Anyone who really understands the grandeur of God and knows that all good comes from Him, and that disobedience to His Commands may bring ruin, can never go against the will of God.

If a man is going some where and on the way he finds a treasure, he would certainly try to take it. Thus the real thing is certainty and faith which help a man to eradicate all the evils and to do good.

How can this certainty and Faith he obtained. The true religion is the one which does not tie this certainty with the stories of the olden days, for, such stories are to be met with in all the religions. How is it that we should be made to believe in the miracles of Christ and reject those ascribed to a deity of the Hindus in the books written long ago. So far as historical facts are concerned, every nation presents a continuity of them. It is a sort of compulsion that we should have to believe in what one says and reject what the other says. It is unfair that one should believe in the stories of one's own religion and reject all others.

In short to try to find out the truthfulness of a religion through the stories is like a very long journey, which cannot be traversed. The easier path is that just as God was all powerful in the past, so He is even now and just as he could show miracles in the past, He can show the miracles even now. Just as He could hear in the past He can hear even now and just as He could converse before, He can converse even now. How is it that in the past He could hear and talk, both, but now He can only hear, He cannot talk.

The real seeker after truth is he who leaves everything and gets himself inclined towards this God who is Eternal and whose powers are everlasting. He should turn to that God who still has the same

powers as He had before in the days of Moses and the Holy Prophet, peace be on them. Even now He wishes that those who have gone astray should return to Him He loves to see the people in His Presence. Only such a person has the truth with him as is looking for this God He whose religion is based on the stories of the old has a dead religion. True religion is one whose God still speaks. He who is free of prejudice should seek after this Living God who sustains every life.

God loves the person who seeks after Him.

(Malfoozat Vol. VIII, p-162)

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Maulana Abdul Karim

He (Maulana Abdul Karim) was a very sincere and capable person, but this was the Will of God (that he should die). Although, as the human nature demands, we are sad, but we have at the same time resigned ourselves to the Will of God. It was for our consolation that He had told us before hand that the time had arrived for the Maulvi Sahib depart from us. It had been revealed to me :

ان المنايا لا تطيش سهامها

and the revelation was about him. Another revelation was :

کفن میں لپیٹا گیا

i.e. he is wrapped in the shroud. Yet another revelation was "Forty seven years old"

Inna lillahi wa inna ilaihi rajioon (verily we are for God and verily to Him we have to return).

All these revelations referred to his passing away. But since we wished well for him, we desired these revelations to be fulfilled in some other way. However, this was the destiny of God and it had been foretold through these revelations—it came to pass.

Reflecting over these revelations, there is one point that has struck me very much, and that is that the time of death is not the time for prayer. for, that is the time for the fulfilment of the Will of God.

(Malfoozat Vol. VIII, p-164)

Friendship of God

A true believer is he who does not care for anyone (i.e. he looks only towards God). God Himself arranges things for him.

One should not mind the troubles that one has to confront at the hands of others Even in the worldly affairs a sincere friend receives help from his friend. Who of the friends is there that if he is treated nicely, he would cut himself off. If we are connected with a thief sincerely he would never break into our house. Then, do you think that the trust in God does not produce even that much result. So far as the friendliness of God is concerned, the like of it cannot be met with in the whole world. So far as the relatives are concerned, their friendship always hinges on excuses : a little of annoyance, and the friendship snaps. But the ties with God are very strong. He who befriends God, is vouchsafed blessings ; his house is blessed. his clothes are blessed ; and his left over edibles are blessed.

(Malfoozat Vol. VIII, p-187)

Spending for God's sake

I tell you the truth and you should remember it well that as the Holy Quran has said it and the prophers have also made mention of it, the entry of a rich man into the paradise is just like a camel passing through the eye of the needle. The reason is that the wealth of a rich man becomes a hurdle for him (in the way of doing many good deeds). That is why, if you do not like your wealth to become a cause of destruction for you and in order to avoid stumbling because of it, you should spend it for the cause of God and you should donate it for spreading and serving religion.

(Malfoozat Vol. VIII, p-295)

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Knowledge and Taqwa

God the Almighty says :

انما يخشى الله من عباده العلماء

(35 : 29)

That is, it is only the learned people who fear God. This shows that real knowledge creates fear of God and God has linked the knowledge with Taqwa (fear of God, righteousnes) which indicates that whoever is a knowledgeable person must have the fear of God in his heart.

I think knowledge means the knowledge of the Holy Quran ; it does not mean, philosophy, science or the current branches of knowledge, for, the acquisition of these branches of knowledge is not conditioned with Taqwa ; just as a religious person can acquire them so also can an evildoor. But so far as the knowledge of the Holy Quran is concerned it is not vouchsafed to anyone except the person who has Taqwa, and fears God.

Thus it is clear that here knowledge means the knowledge of the Holy Quran which produces Taqwa and fear of God.

Of course it is true and it is supported by the Holy Quran that you should use the same kind of weapons as the party that you are confronting is using. Since nowadays sciences and other branches of knowledge of the same type are used in religious controversies, it is very essential that this knowledge should also be acquired. As for an example, it is asked as to how one can pray and keep fasts at the places where the sun does not rise or set for six months He who is unaware of these areas or has never heard of such things, will be baffled to hear the question. The people who pose this kind of questions wish to show that the teaching of Islam is incomplete and imperfect.

However, since this kind of questions are often asked, one must possess some knowledge about these things.

(Malfoozat Vol. VIII, p-303)

A Surgeon's Task

It must be noted that we have no enmity with the followers of other religions but we are like a surgeon who has to operate upon a boil and then apply the balm to it. The ignorant patient cries as to why he is being operated upon, whereas, were he to reflect over it, he would know that it is all for his good. For, unless the boil is operated upon and its puss and other dirt is removed, it would continue to grow and prove fatal.

We are indeed obliged to explain

to them their errors and show to them the right path. Unless they follow the right path, they cannot achieve anything.

On the one hand there are people who do not believe in the very existence of God and on the other hand there are those who although they believe that God does exist, say that He has not created anything. In other words they say that every particle is God in itself. It is very strange that despite the fact that they believe that God has not created anything, they say that He is all powerful. How can such a God be all powerful; He has not created anything. They say that everything exists from eternity—the matter and the souls—and the qualities of all the things are also eternal. According to them God has just put them together—assembled them—but that is nothing at all. I think this concept and the concept of the atheists differ very little—we can say one is nineteen and the other is twenty. The fact is that these people do not believe in God and His All Powerfulness. As for us, we believe in a God who is all-Powerful.

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(2 : 21) ... على كل شيء قدير

(All-Powerful)

(Malfoozat Vol. VIII, p-332)

Financial Aid

Some people might think that they are being taxed ever now and then (i.e. they are being asked to contribute financially every now and then) and that how long are they going to bear this burden. I know, it is not all the people who think in this vein, for, the people differ from one another in their attitudes. Many of them, though, are small hearted and niggardly and they happen to talk of this kind of things. But they do not know that God does not care for them. This kind of suspicious thoughts are always the outcome of worldly-mindedness and this kind of people are deprived of the opportunity of giving any financial aid.

But as for the people who move forward in the way of God, and it is His pleasure that they prefer over all things, whatever service they render, they are rewarded for it by God, and He blesses whatever they spend in His way. This is the promise of God. Those of them who are sincere in their service know it full well that God it is Who grants them the power to spend for His cause—and without anybody knowing it.

The man who thinks that he is burdened every now and then, is a very ignorant person. God says again and again

و لله خزائن السموات و الارض

(63 : 8)

(And the treasures of the heavens and the earth belong to God). The hypocrites cannot understand the point whereas the believer has full faith in it and he is full of certainty.

I tell you the truth that if all those who are here and those who have joined this Dispensation were to stop contributing financially because of the notion that they are being burdened every now and then and were they to become niggardly, God would bring forth another people who would bear this burden with great pleasure—and having done so, they would feel obliged that this Dispensation has afforded them an opportunity (to help the cause of God).

God has decided to make this

Movement flourish and there is none who can hamper its progress.

(Malfoozat Vol. VIII, p-36)

Good life and good end

He (Maulvi Abdul Karim) was fully engrossed in the love of this Dispensation In the early days of his arrival here, he was having great respect for the views of Sayed Ahmad. At times he would discuss those views—the wrong belief of Sayed Ahmad—with me and it would take the form of a controversy. But after the passage of some time, one day, he said to me openly that he had abandoned all those ideas. Since then he was so deeply in love with me that had I said that the stars were visible during the day and the sun could be seen at night he would not have differed with me. He had a perfect unity and complete conformity with me. It was no less than heresy for him to differ with me. He loved me very much and had become like the people of Suffa who have been praised by God in His revelation. His life was led in innocence and he had no share in the luxuries of this world. He resigned his job because he felt that it was undignified for the religion Only a few days ago he had an offer for a post with two hundred rupees monthly as rumenaration, but he refused to accept it. He lived his life in my company. Of course he was fond of books in Arabic language. He continued, the whole of his life, defending Islam against the internal and external onslaughts. Inspite of the fact that he was siek and week, his pen continued to be in use (i.e. he continued writing). There was a specific revelation about him and it was :

مسلمانوں کا لیڈر
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the Leader of the Muslims.

In short, I know that his end was a very good one and it was so because he had not adulterated his religious life with worldly affairs (desires and ambitions). Whoever has this adulteration cannot have his end as good. The good end is destined to be only for such people as make up their mind that they will efface their own self in winning the pleasure of God.

(Malfoozat Vol. VIII, p-365)

Obedience to husband

The women must obey their husbands. The Holy Prophet sallallahoalaihi wa sallam says that if a husband tells his wife to remove the heaps of bricks from one place to the other and when she has done so, he again says that sbe should put them back in the same place, the woman shonld obey him without auy hesitation.

(Malfoozat Vol. VIII, p-441)

Good deeds—a credit

Somebody asked him to pray for him that he becomes recipient of the revelations of God. In reply to this request he wrate the following to him :

Assalamo alaikum Revelation is the work of God. The credit does not go to the man who receives it. The real credit of the man lies in appraprıate deeds—and in winning the pleasure of God, one should therefore strive to do good deeds so that he may deserve salvation. Wassalam.

Mirza Ghulam Ahmad

(Malfoozat Vol. VIII, p-444)

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SOCIAL STRUCTURE OF ISLAM

Gist of a lecture delivered by Sahibzada Mirza Mubarak Ahmad which has since been published in a book form.

Brotherhood

The Holy Quran has depicted the love and brotherliness of the Holy Prophet sallallah alaihi wa sallam in the following words :

لقد جاء كم رسول من انفسكم عزيز
عليه ما عنتم حريص عليكم بالمؤمنين
رؤف رحيم (9 : 128)

In this verse both the Muslims as well as the non-Muslims are the addressees. The non-Muslims have been told that it grieves our Prophet to see you involved in any hardship or difficulty. Despite the fact that you have done all you could to tease him and torture him the love and sympathy that he has for the human beings it makes him sad to see you in affliction. The sweet spring that flows from his heart can in no case be made dirty with your enmity.

The believers have also been told that he is رؤف رحيم and therefore he is fatherly to them. These words show his kindness for his followers. It was this magnetic power that produced the type of people who were prepared to sacrifice their lives for him—The whole history of religion is devoid of this example.

The whole life of the Holy Prophet, sallallaho alaihi wa sallam was a perfect model and a true and comprehensive commentary of this verse of the Holy Quran that has been quoted above.

Sahibzada Mirza Mubarak Ahmad

Let us now see what the Holy Quran teaches about the Islamic brotherhood.

God says :

انما المومنون اخوة فاصلحوا بين
اخويكم و اتقوا الله لعلكم ترحمون
(49 : 11)

All the believers are brothers one to another. If ever there arise differences among any of them, others should try to make peace. You should become righteous so that God may have mercy on you.

Again :

و اعتصموا بحبل الله جميعا ـ و لا تفرقوا
و اذكروا نعمت الله عليكم اذ كنتم
اعداء فالف بين قلوبكم فاصبحتم بنعمته
اخوانا و كنتم على شفا حفرة من النار
فانقذكم منها ـ كذلك يبين الله لكم
آيته لعكم تهتدون

(3 : 104)

And hold fast, all together, by the rope of Allah and be not divided ; and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided.

What the Holy Prophet sallallaho alaihi wa sallam has said about the subject matter of this verse can become the guiding light, which if followed the Muslims would never be misled.

The Holy Prophet is reported to have said (This Hadees is to be met with in Bukhari)

المؤمن للمؤمن كالبنيان (حديث)

A believer in relation to another believer is like an edifice, its one part strengthens the other part.

Having said this, the Holy Prophet made dove tail of his fingers of both the hands to show how one part strengthens the other.

The Holy Prophet is also reported to have said :

ان كل مسلم اخوالمسلم (حديث)

Every Muslim is a brother to another Muslim and all the Muslims

are brothers to one another. Again, he is reported to have said."

عن ابى هريرة قال قال رسول الله
صلى الله عليه وسلم لا تدخلوا الجنة حتى
تؤمنوا و لا تومنوا حتى تحابوا اولا
ادلكم على شيئى اذ فعلتموه تحاببتم
افشو السلام بينكم (مسلم)

You cannot enter the paradise until you become believers you cannot become (or be called) believers unless you love one another. Should I not tell you something that if you act upon it, you will begin to love one another. You should be greeting one another by saying Assalamo alaikum (i e. you should make it a practice among yourselves to be saying Assalamo-alaikum).

Hazrat Anas, raziyallah anho reports :

ان رسول الله صلى الله عليه وسلم قال
لا تباغضوا و لا تحاسدوا و لا تدابروا
و كونوا عباد الله اخوانا و لا تحل لمسلم
ان يهجر اخاه فوق ثلاثة ايام (بخارى)

The Holy Prophet said :

O Muslims, do not indulge in rancour and jealousy for one another and backbiting. O ye the servants of Allah, you should become brothers one to another and it is not permissible to boycott a Muslim brother for more than three days.

Hazrat Noman raziyallaho anho relates:

ترى المومنين فى تراحمهم و توادهم
و تعاطفيهم كمثل الجسد اذا اشتكى
عضوا تداعى له سائر جسد بالسهر
و الحمى . (بخارى)

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The Holy Prophet said that the example of the love and kindness of the believers for one another is that of a body; if one part of it is suffering, the whole of the body is affected.

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Hazrat Abu Huraira, raziyallahoanho, reports that the Holy Prophet said:

> "Everyone of you is like a mirror for the others. If anyone of you observes a weakness in your brother, you should try to remove it."

Following the footsteps of his Master, the Founder of the Ahmadiyya Jamaat also exhorted the members of his Jamaat to inculcate real brotherhood among themselves, otherwise, he said, they would find themselves scattered.

Here Sahibzada Shaib has quoted a passage from the Malfoozat of the Founder of the Jamaat.

The Founder of the Ahmadiyya Jamaat says:

"God the Almighty has instructed the Muslims to remain united like one person, for, if they would not do so they would lose their prestige. The reason why the Muslims have been told to stand shoulder to shoulder and close to one another while offering their congregational prayers is that it makes them unified. Like the electric current, the good of the one penetrates into the other. If there is dissension—and no unity—they would be unfortunate.

The Holy Prophet sallallaho alaihi wa sallam has exhorted the Muslims to love one another and to pray for one another in the absence of others. If somebody prays for a person who is absent, absent and away, the angel says, "let this prayer be heard and accepted in your favour too". How good it is. If the prayer of the man is not accepted at least the prayer of the Angel will be accepted. I advise you that you should have no differences among you. There are only two things for which I have been sent to the world and which I give you as my teaching. These two things are:

(1) You should stick to the belief in the Oneness of God.
(2) You should love one another and be sympathetic towards each other. Your example should be nothing less than a miracle for the people. This is what the companions of the Holy Prophet sallallaho alaihi wa sallam had imbibed

كنتم اعداء فالف بين قلوبكم (3 : 104)

You should remember that mutual love and affection is nothing less than a miracle. Unless you like for your brother what you like for yourself, you cannot be counted as members of my Jamaat. Such a person is passing through a trial and his end may not be good."

"You should inculcate brotherliness and affection among yourselves and do away with beastliness and dissensions. You should eschew every type of mockery, for that takes the man's heart away from truth—and throws him far away from it. You should respect one another. You should prefer providing comforts to others."

"Our friends are related to me in the same way as the limbs of a body are related to the body. This is my everyday experience that even if it be the smallest limb—be it a finger—if it is in trouble, the whole body is in pain and restless. God knows that that exactly is the case

with me. I am always thinking of the camfort of my friends. This is not just a show of sympathy and love; it is rather like the mother's worry and care for the camfort of her children; she continues doing so, even though they may be many in number. That is the kind of love and sympaty that I have for my friends. When I am in receipt of a letter from any of my friends that he is in trouble. my mind is perturbed and I begin to feel and grieved. As the number of the friends increases, so also increases my grief (for their worries and cares) and there never is a time when I do not find myself in that state of mind, for, out of the large number of friends that I have, there always is one or the other who has something to worry about. As soon as I receive this information, my mind is also worried. I cannot tell you how long I continue to be sad, and since there is none who can relieve of these worries except God the Almighty, I go on praying to Him; the first and the foremost prayer that comes on to my lips is that God the Almighty may protect my friends against all the worries and sorrows, for, it is their sorrows that make me sad. This prayer of mine is always offered in a collective way i.e. I pray to God that whosoever is passing through hardship may be relieved of it. I am always mindful of offering this prayer very fervently.

I pray to God, and I will continue to pray to God—till the last breath of mine—that Allah the Almighty may purify the hearts of the members of my Jamaat and He may stretch His hand of mercy and turn their hearts to Himself and remove all the evil and rancour and grant them true love. I am quite confident that my prayer will be accepted and God will not let them go waste.

The Sahibzada Sahib says:

"I have given a brief outline of the Islamic teachings about Equality and Brotherhood and I have tried to present, though very briefly, the commandments of the Holy Quran, the sayings of the Holy Prophet sallallaho alaihi wa sallam and the practice of the Founder of the Ahmadiyya Jamaat in perfect obedience and loyalty to his Master.

There is no doubt about it that these very two things are basic to Islamic social structure. It is on these two factors that Islam has built an edifice, the residents of which can live a life of peace and prosperity and can be secured against every type of exploitation.

JUBILEE FUND

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Do you know that the eighth stage of the Ahmadiyya Centenary Jubilee Fund has started.

Have you regularly paid for the past stages? If you have, it is something for which you should be grateful to God. If you have not, please, fill in the gap at your earliest and be regular in future. May God help all of us do that. Amen.

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LETTER TO THE EDITOR

Dr. Idris Bangura,
M D. D T.M & H. (Marseille)
Hopital Michel levy,
Sce de Chirurgie Generale du
Prof. E. Jean,
84, a, Rue de Ladi,
13281 Marseille Cedex 2, France.

Dated 13th May 1981.

Maulana Naseem Saifi Sahib,
Editor, Tahrik-i-Jadid,
Rabwah,

Dear Maulana Sahib,
Assalamo Alaikum Wa Rahmatullahi wa Barakatohoo.

I wrote you a letter on my arrival in France, but it happened that the letter arrived in Freetown when you had already left for Rabwah, as I later on understood from Maulana Shahid.

Jaza Kumullah for the bounded copies of Tahrik-i Jadid, I am deriving a world of good from these noble work of yours ; especially the extracts from Malfoozaat and the weekly Friday sermons of the Imam Jamaat Ahmadiyya. I hope that these publications would serve their noble purpose of instilling God-Realisation and Taqwa into the hearts of their readers all over the world. As for the Malfoozaat, each time I read them, I feel as if I am seated among the companions of the Imam of this Age in Qadian while he is dishing out these spiritual Treasures. Your "Songs of the Soul" provide a beautiful raiment enshrouding this Holy Jewel : your tribute to the late Ahmadi stalwart, Maulana Abul Ata may Allah grant him an elevated place in Paradise, is worthy of special mention.

I am happy to inform you that through All h's Mercy I have been able to obtain the post-graduate Diploma of Tropical Medicine and Health. As you were instrumental in my obtaining this scholarship, I pray that Allah may grant you a share of the reward for whatever service I may render to mankind through the knwledge I am acquiring. I am now pursuing my specialist training in surgery, but unfortunately the time of the award expires on the 30th June 1981. However, by the grace of Allah I have been scheduled to take an examination by the British Medical Council Edinburough, in the week starting from Monday July 20, 1981. My success in this exam would enable me to be registered in Britain in order to continue my surgical training. I request you to please pray for my success in this exam, so that Allah may complete this favour and enable me to serve Mankind through the noble scheme of Nusrat Jahan.

I draw your attention to the fact that the above address ; is applicable only till about the middle of June ; there after any communication should be addressed c/o The London Mosque, 16 Gressenhall Road, London, S W. 18, 5 QL.

You introduced me to the art of writing, now that you are back at the Tahrik-i-Jadid headquarters, I would like to be contributing to your own publication when I am finally resettled, inshallah. I pray that Allah may prolong your life and liberally grant you His help in your noble work tabligh through the pen. Ameen.

Yours sincerely.

Idris Bangura

NEWS IN BRIEF

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MR. DAUD AHMAD HANIF, Amir and Missionary incharge of the Ahmadiyya Mission, the Gambia, reports that the tenth anniversary of the Nusrat School, Declamation contest and the opening of the Nasir Mosque were performed successfully. Messages had been received from Hazrat Imam Jamaat Ahmadiyya and the Vakil-i-Aala for this auspicious occasion. The Guest of Honour was the country's President, Sir Dauda Jawara. The Guest of Honour expressed great appreciation for the work being done by the Ahmadiyya Jamaat. He said that the school had acquired a remarkable status within a very short period of time. A portion of the Message from the Imam Jamaat Ahmadiyya read : Love for all, hatred for none.

The Function was attended by the Ministers, Members of the Parliament and high officials of the Government.

MAULANA MOHAMMAD AJMAL SHAHID, Amir and Missionary incharge of the Ahmadiyya Mission, Nigeria reports that four more schools have been opened under the Nusrat Jahan Scheme. Two of these schools are in the Plateau State while the other two are in the Ogon State.

With these four schools the total number of the schools under the Nusrat Jahan Scheme has now reached ten, which means that on the average, one school has been added to this scheme every year.

MAULVI ATAUL MUJIB RASHED rtports from Japan that the words La ilaha illallah with their meanings in the Japanese language were displayed with the electric lighting. The opportunity offered itself in a marvellous way. A Business Firm wanted to advertise itself and the programme that it chalked out was that it showed the messages of the people free of charge. The venue was the outer part of the Yokohama Railway Station. In the midst of the messages of people—mostly of the loving couplés—the people of Japan read a message which was there to lead them to their Creator and to the noblest of the Prophets, the Holy Prophet Mohammad, sallallaho alaihi wa sallam.

Another message that was given to the people on this occasion was that Islam stood for love for all the human beings and hatred for none. Both these messages were shown to the people of Japan fifteen times between 5 p.m. and 7 p.m. They were beautifully decorated and brightly lit up.

It is estimated that thousands of people must have seen, read and enjoyed them.

Missionary meets Princess Anne

Mr. Sajjad Ahmad Khalid, Amir and Missionary incharge Fiji Islands reports the holding of Sirat-un-nabi Meetings all over the country As usual public meetings were held and different aspects of the Holy Prophet

(*Continued on page 24*)

T.V. (SIERRALEONE) TALK—Maulvi Majeed Ahmad

Mohammad (SAW) A Mercy for Mankind

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Dear Viewers,

Assalamo alaikum

It is not possible in this short time to dilate upon the greatness of the Holy Prophet Mohammad (SAW). It would be only possible for me to summarise a few of his achievements in this short time. It was 1400 years ago that Allah chose Mohammad (SAW) as His Messenger towards human-beings and through him He revealed the final and perfect code of life—the Holy Quran.

Mohammad (SAW) is a Prophet, promised in the earlier scriptures and he appeared just in time when all religious followers were expecting him. Man excels all creatures for ability to absorb the Divine light and to progress in the way of Allah. The Holy Prophet (SAW) was possessed with the highest ability to absorb the heavenly light. The Founder of the Ahmadiyya Movement Hazrat Ahmad explains it in a poetical way.

"The high graded light given to man, perfect man, was not given to angels, nor to stars, nor to the moon, sun, earth, oceans or rivers. It was not in the precious stones, rubies, diamonds or pearls In short, nothing on this earth or in heaven really had it. It was found in man, perfect, man, inclusive, perfect and unique. The most devoted, most perfect most great and glorious example of which is our Master and Patron, Chief among Prophets, Chief among men, Mohammad, the Elect, on whom be peace and the blessings of God. The Supreme light was given to him alone."

1400 years ago, in Arabia there was total darkness. All types of evils were found in that sick society. The Arabs used to worship sun, stars, stones and even snakes. Only in Kaaba at Mecca there were 365 idols. In such a gloomy environment Mohammad (SAW) was born. But he remained pure and was in no way stained by the evil practices of that society. He worshipped the only one God and advocated for the Unity of God. It was obvious that the worship of one invisible God will antagonise the idol worshippers and it did. Inspite of severe opposition from whole Arab nation, the Prophet of Islam after having suffered indescribable persecution, troubles and tribulations, he succeeded in convincing the Arabs to follow a living Almighty God, and thus swept away their idolatory ideas. In short span of time, Idol worshippers were seen praising only one Almighty Living God. The Founder of Ahmadiyya Movement has summarised the work of the Holy Prophet in these words :

"What was this, do you know? This most wonderful thing which happened in the wilderness of Arabia? Spiritually dead millions became alive again in a matter of days: those without eyes began to see, those without speech began to speak the language of seers gifted with divine knowledge. This was a revolution which no eye had seen before, nor had an ear heard of it before.

What was it, do you know? It was a miracle performed by the Almighty prayers of a man who had dedicated his life to God. Prayers offered in the dead of night. These prayers shook the world. They wrought changes impossible for an unlettered person to bring about."

The second aspect of the life of

the Holy Prophet (SAW) which I wish to present to you is the service to humanity. As Allah Himself said in the Holy Quran 21 : 108

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وما ارسلنك الا رحمة للعلمين

"And We have sent thee not but as a Mercy for all peoples."

In fact he proved to be a mercy for the blacks, whites, rich and poor men as well as women, rulers and the ruled, believers and non believers. He proclaimed that all human beings are children of God so they should completely submit themselves to God. As God has mentioned in the Holy Quran :

ان اكرمكم عند الله اتقاكم

"The most acceptable in the eyes of Allah is the one who is most virtuous."

Thus Islam abolished all class distinctions and superiorities based on caste, colour or creed Islam established purification of heart, honestly and absolute submission to his Creator as the standard of superiority among human beings.

In mosque even a servant can stand shoulder to shoulder with a king. The Holy Prophet taught his followers equality of mankind. He abolished the barriers of colour and race. He is the only one who contributed towards the freeing of slaves. It is a fact that due to the teachings of Holy Prophet, slaves like Bilal, Zaid and others, ruled Arabia and India as Governors and Kings, when the non-Muslim world was still under the curse of slavery. Not only the Holy Prophet was a mercy for the slaves but also a mercy for his enemies. He showed the spirit of forgiveness to such a degree to his enemies that there is no parallel in human history. This was demonstrated when he returned to Mecca after 10 year in exile and was declared the King of Arabia : his deadly enemies who had been thirsty of his blood were brought before him. He freed them at once and announced :

لا تثريب عليكم اليوم

"There is no sin on you today."

In short the whole life of the Prophet (SAW), every moment, every action was devoted towards God in the effort to seek closer communion with Him.

وقل ان صلوتي و نسكي و محياي و مماتي لله رب العلمين (6 : 163)

Say, my prayer, my sacrifice and my life and my death are all for Allah, the Lord of the world."

Teach the Holy Quran

The Additional Nazir Islaho Irshad has drawn the attention of the Musis (those who are paying their contribution according to the last will of the Founder of the Ahmadiyya Jamaat, to the fact that one of their duties is to learn and teach the Holy Quran).

Majlis-i-Musian should hold the meetings regularly and report the progress regularly.

Examination Results

Did you sit for an examination ? Has the result come out ?

Have you informed Hazrat Imam Jamaat Ahmadiyya of your result ?

Whatever the result, you have to inform him. That will help you and that will help the Community.

A Special Message_____

Bismilla Hirrahma Nirraheem
Nahmad hoo Wa Nosalli alaa Rasulihil Karim
With the Grace and Mercy of God
He alone is the Helper

My Dear Brethren,
Assalamo alaikum wa Rahmatullahi wa Barakatohoo.

It was on the occasion of the Annual Jalsa, 1973, that I drew the attention of the Jamaat to the fact that fifteen years hence the Jamaat will have completed a century of its life ; and in view of the glad tidings that we have received, with the grace of God, the next century will be the century of the supremacy of Islam. We should therefore start the preparations for the Reception of this century immediately.

In this respect, I placed before the Jamaat a grand scheme which is known as the Ahmadiyya Centenary Jubilee The sacrifice that I demanded from the Jamaat to implement this scheme was called The Ahmadiyya Centenary Jubilee Fund. The sincere members of the Jamaat responded to it with great zeal, in full conformity with their glowing traditions The eighth stage of this financial sacrifice has now begun.

I gave a brief detail of what we have to do for the Reception of the next century, at the Majlis Shoora ; I told the delegates that "this is a very great scheme and it requires a lot of time and a lot of struggle ; we also need means to implement it." Our hearty thanks are due to God for the satisfactory speed of our activities (in this respect) A lot of things have been done, for example the building of a Mosque and a Mission House in Sweden, a Mosque and a Mission House in Norway, an international Conference in London (Deliverance of Jesus from the Cross) which has stirred the whole of Christendom and enabled us to carry the message of Islam to tens of millions of people. Next year a Conference of the same kind, but on a larger scale, is to be held in America.

Last year, it was after 744 years gap that the Foundation Stone of the first Ahmadiyya Mosque was laid by me in Spain ; it was all through the grace of God. The publication of the Islamic literature on a very large scale has been started by us. We are striving hard to publish translations of the Holy Quran in various languages of the world, along with the Arabic text. There are millions of tourists who visit various countries every year ; we have started the publication of Folders to present Islam to them in their own language, wherever they might go. A grand scheme for the students has been started ; this scheme is based on giving them their due rights.

In short, there are certain things which have been accomplished and there are others which are yet to be done. All these things demand financial sacrifices from you. Through this Message of mine I should like to ask my brothers and sisters that their financial sacrifices during the current year should surpass all the sacrifices that they have so far made in this respect, and thus become the recipients of greater re-

(*Continued on page 23*)

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—Sri Lanka presents

Address of Welcome to Hazrat Sahibzada Mirza Mubarak Ahmad Sahib Vakeel-ut-Tabshir

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All praise be to Allah for giving me this rare opportunity of extending to you Dear Sahibzada Mirza Mubarak Ahmad Sahib, and your beloved companion, our warmest welcome on behalf of the Sri-Lanka Ahmadiyya Muslim community, Maulvi Mohammad Umar Sahib and myself.

Your arrival here at this momentous hour when we are all set to celebrate our Jalsa, is indeed nothing but the sheer Grace of Allah. When we realise that our Head of Foreign Missions Vakeel-ut-Tabshir and his beloved wife are here to grace this occasion personally, our hearts leap with joy and happiness.

Amidst your busy programme and sickness, you have so kindly accomodated in your itinerary a brief stop-over to meet and bless this little community of Ahmadies in Sri Lanka, and we look upon this occasion as a turning point in the history of Ahmadiyyat in Sri Lanka.

By the recent arrival of Maulvi Umar Sahib in Sri-Lanka, the flagging Jamaat has once again been put on its feet.

Very regretfully, it has been the peculiarity of the Sri Lanka Ahmadiyya Muslim community to become alive only when a Missionary is there, and to fall back to a lethargic indifference in his absence. Mercifully at the present moment we have with us our respected Maulvi Umar Sahib to guide us. You, being the Head of the Foreign Missions, are no doubt aware of the sad condition of our Jamaat here. Apart from the petty family differences that are sapping the enthusiasm of the few who are willing to work, the main contributor factor for the lack of progress of our Jamaat, is the absence of a permanent Mission a ry. No opportunities are available for the imparting of Taleem-o-Tarbiyyat not only to our younger generation but also to the olders and the ladies.

As it is there are no suitable persons in our Jamaat who could with dedication come forward to mould the lives of our future leaders, the Khuddam and Atfal. Parental care on their children are lavished more on material well-being, thus neglecting their spiritual and moral well-being. This has led to many a children going beyond the point of no return. However, the Central Committee, with all its short-comings, have not been neglectful in this regard. It has made several attempts to tackle this rot. But here again, particularly due to the absence of a permanent Missionary we could not meet with any success.

As far as the aspects of Tableegh you are no doubt aware of the violent opposition that we had to confront with. During the past four years there have been systematic attempts by some powerful groups to thwart all our efforts and if possible eliminate us. However, by the Grace of Allah, in spite of all these trials and tribulations, this weak community of ours, was still able to emerge with success, the only disadvantage being that we are unable to

consolidate our gains due to lack of permanent Missionary.

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Internally too, we have had several set backs in that some of our Ahmadi stalwarts—Marhooms Janab O Abdul Majeed Sahib, a pioneer Ahmadi and Editor of the only Jamaat Magazine "The Message", Janab J Basher Ahmad Sahib, the ex-President of the Negombo Jamaat, Janab S.M. Niyaz Ahmad Sahib. the ex-Secretary of the Negombo Jamaat, Janab A. M. Mohideen Sahib, a pioneer Ahmadi Janab A. M Badurdeen Sahib, a Committee Member, had all passed away with quick succession. Within this same period one of our young Ahmadis, Marhoom Rasheed Ahmad was brutally murdered at Negombo. This Jamaat has still not got over the shock caused by these unfortunate events.

Now is the time for reflection and action for the future. For this purpose, as pointed out earlier, a permanent Tamil speaking Missionary is a sine quo non. Although we have made every effort with the present Government with regard to obtaining the services of a Missionary from abroad, the response has has been unsatisfactory. Insha Allah this will be pursued as we could.

Finally, let me submit to you, dear Sahibzada to kindly grant us your approval to the matters we have placed before you. Since this is not the time to detail out the matters in question, Insha Allah, we shall do so before you leave our soil.

May Allah Bless you and your beloved wife and make your stay with us and your journey a happy and memorable one. Ameen.

LET WORDS FLOW

Is it right
That I keep my lips tight
And dump my thoughts
In the debris of lots
Of corpses of conscientious men
Who knew not where and why and
when
A thing has to be said
And how far eloquence has to be led
They dared to speak and they spoke
But something emerged to choke
Their clear and voiceful throat
And there sank their life's boat
No, no
Let words flow
I refuse to seal
My lips that can deal
With silencing of thinking force
I know its source
There my wordy shots will go
And I am sure to show
That the tyrant's sword is brittle
And thoughts expressed, though
little by little
Can change the harrowing scene
Whate'er it might mean.

Naseem Saifi

(Continued from page 21)

wards from God. May God grant you the best of rewards.

As I have been stressing from the very beginning of this great scheme it is a Must that we should pray very fervently for its success The prayers are needed very greatly. You should always keep yourself prostrated before God and continue praying to Him. May God vouchsafe us glaring success. Amen.

Wassalam
Mirza Nasir Ahmad
(The Imam of the Ahmadiyya Jamaat)

300 US Students studying social structure of Islam

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(DAWN 19-3-81)

Mr. Abdo E. Elkholy of the Department of sociology, Northern Illinois University in the US, has said that 300 American students are currently studying the 'Social Structure of Islam, in his university when only ten years back it was impossible for anyone to conduct any research on Islam.

He pointed out that many people eagerly wanted to know about Islam and its way of life and some of them were even visiting Muslim countries in search of basic materials.

He was speaking at a reception hosted on Tuesday by the Chairman of the English Speaking Union of Pakistan, Mr. Ahmed E H. Jaffer.

DUTCH SUPPORT

Mr. Elkholy recalled when he launched his research work more than a decade ago, only a Dutch foundation supported him with a grant of 3,000 dollars and after the work was completed 23 American publishing companies "were begging" for the material. He said that this is how the situation has changed.

The spread of Islam in North America among black Americans has changed the "value system" which led to reduction of social problems, such as, drinking, drugs, crimes, etc.

Mr. Elkholy, 56, Egyptian-born American citizen who is on a visit to Pakistan at the invitation of the Government in connection with the Hijra celebration, said that the Reagan Administration was planning to cut the Federal budget by 50 billion dollars. He suggested that if that money is spent on welfare system, delinquency among others would also be eliminated.

CREDIT TO PAKISTAN

Pakistani Muslims are the "real people" who are spreading the message of Islam in North America, he said, adding there are now 27 Islamic centres (in U.S. and Canada) 138 mosques with a Muslim population of more than three million.

Mr Elkholy has 10 books to his credit and many research papers on social problems and social psychology.

The meeting also condoled the deaths of Mr. Salahuddin Ahmad, former Director-General of Civil Aviation; Mirza Sultan Beg, Editor of Foreign Desk, APP, and Sheikh Rafiuddin, a senior police officer.

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sallallaho alaihi wa sallam were discussed by the speakers.

He further says that he had the opportunity of meeting the Prime Minister with whom the members of the Jamaat had a very pleasant discussion for almost half an hour. Likewise he met the Princes Anne and her husband who had been invited to by the Government on the 10th anniversary of Independence.